Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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RELIGIOUS INTELLIGENCE.

The Waldenses.

In the character and principles of this interesting people, we probably have the best illustration of primitive christianity, that is now any where to be found. It is a circumstance greatly worthy of remark, and highly animating to Unitarian Christians, to find in the principles of this ancient people, so near a resemblance to their own.

The following extract is a continuation of the Journal of the Rev. Mr. Kenrick.

I made particular inquiries of M. Rostaing respecting the nature of his own office, and the constitution of the Waldensian Church. As some parts of this constitution display considerable ingenuity in providing against the inroads of spiritual usurpation, and at the same time securing to the pastors a reasonable degree of respect and influence, (and as, I believe, no account of it has yet been laid before the public in England,) I will now give the result of my inquiries. This church resembles the Kirk of Scotland, in having a *general* assembly for managing the affairs of the whole church, and a particular one for *each separate church*. The church consists of all the individuals who, being sixteen years of age or upwards, have received the Lord's Supper. The young people are instructed by the pastor previously to their admission, but no confession of faith is required of them, nor is any "experience" given in. Each parish is divided into a considerable number of sections or *quarters*, for each of which quarters the *whole* body of the church choose an *elder*, and either one or more *deacons*. In the parish of La Tour there are ten elders, in that of Angrogna twelve. The elders and deacons, with the pastor for their president, (with only a casting vote in case of equal numbers,) constitute the *consistory*, by whom all the affairs of the church are managed. The *people*, however, do not entirely give up the control of their own affairs when they have once chosen their consistory; for in case of great importance, (whether exactly specified or not I do not know,) the whole congregation of communicants are required to be consulted. With this *general* body rests the appointment of one elder and one lay representative to the *Synod*, to which there is an appeal from all the parochial consistories. The Synod meets once in two years, and at each meeting chooses a president, called *moderator*, a *deputy moderator*, and a *secretary*, all of whom must be ministers, and two laymen: these five form the committee or "*table*" by whom the business of the Synod is prepared, and who are required to see that the orders of the Synod are carried into effect while that body is not sitting. The *table* has no further power or discretionary authority. Whatever they do is subject to the decision of the next Synod, on the assembling of which their functions expire. I inquired of almost all the pastors, whether the Synod had *any* jurisdiction whatever in relation to *matters of faith*, and was uniformly answered in the negative. In former periods, when it was judged necessary to draw up any general declarations of religious tenets, this was done in an assembly of *all* the heads of families—a constitution somewhat more *democratic* than that of the Church of England! Even in the Synod itself, any Vaudois present, who wishes to deliver his sentiments, may obtain permission to do so from the *table*. The moderator and deputy moderator are required to be chosen from different Valleys, San Martino and Peyrousa being classed together; and the office of each is precisely the same, without any superiority being given to the moderator. They visit each church previously to the assembling of the Synod, for the purpose of inquiring into the manner in which both pastor and people have done their duty during the last two years. The whole body of communicants are required to state whether they are satisfied or not with the services of their pastor, for which purpose he retires. He is then called in by the moderator and, freely informed of the result, whether favorable or otherwise. The moderator then retires with the pastor, and making similar inquiries of him respecting his satisfaction with his flock, acquaints them with the result, adding his advice and exhortations. Should any heinous offence or scandal be discovered, the *table* has the power of *suspending* the functions of a pastor, or the privileges of a communicant, until the next meeting of the Synod. One circumstance respecting the moderators, strikingly shews the jealous eye with which the Waldenses keep watch over the growth of ecclesiastical power. Neither of the two has any jurisdiction or authority in *the Valley in which he resides*. M. Bert, the moderator, for example, visits only the churches in the Valleys of San Martino and La Peyrousa, while M. Rostaing, the deputy moderator, visits those of the Valley of Lucerna. Whether the moderators have any power of suspending pastors or members *without* the intervention of the "table," I could not distinctly learn, having received opposite accounts on this subject. But each moderator is certainly subject to the advice and censure of *the other*, no less than his brother pastors. It will be judged from this account what there is in the office of moderator corresponding to that of an *archbishop* in the Church of England.

During my stay in the Valley of San Martino, I went to see a respectable old man of ninety-eight years of age, who still preserved his faculties; instances of extreme longevity being comparatively frequent in the Valleys. His father was one of Henry Arnaud's brave companions. For the first time in his life, (I was told,) the old man was rather poorly that day, so that I made the inquiries I wished of his grandson. I inquired whether any heinous crime had ever been known to be committed by a native of that Valley. The answer was, "No, never; the only thing of the kind ever heard of was the murder of his wife by a madman some time ago, who had first repeatedly attempted his *own* life." In reply to my inquiry whether the Vaudois believed Jesus Christ to be God, I was told, "Yes, they believed him to be God and Man." While in this Valley, I made inquiries respecting a distinguished Vaudois minister, who was born here and educated under his uncle, the pastor of Pomeretto. I refer to *M. Guide Brez*, author of a History of the Vaudois, in the French language, which appeared in the year 1794. I did not see this work until I had been several weeks in the country, and was gratified by finding that the views which, from my first coming, I had taken of the religious character and sentiments of the Waldenses were *completely* confirmed by this *native* historian. M. Brez left the Valleys young, and was minister at *Utrecht*, where he died in 1797. His work only extends to the year 1665, the death of the author preventing its completion. It is a proof of the estimation in which this work is held, that Professor Mounier of Rotterdam also a Vaudois, has announced his intention of continuing it to the present day. The authors of the French "*Biographie Universelle*," who, being Catholics, are very sparing in their commendation of Protestants when they write against the Church of Rome, as M. Brez does, say of the author, that, "educated in the religion of the Vaudois, he writes with *warmth*, method and clearness." Biog. Universelle, Vol. VII., Brez. (G.) It is entitled, "Histoire des Vaudois, ou des Habitans des Vallees Occidentales du Piemont, qui ont conserve le Christianisme dans toute sa purete et a travers plus de trente Persecutions, depuis les premiers siecles de son existence jusqu' a nos jours, sans avoir participe a aucune reforme." Without date, printer, or author's name. But the latter escaped from the writer in speaking of one of the martyrs, "*Guide Brez, the same name as the author.*" Preface, p. 14, dated Utretcht, 1794. As this work is exceedingly scarce, and is probably almost unknown in England, I shall give a few extracts from it in the original French. If it be allowed to afford a correct picture of the temper and spirit of the fellow-countrymen of the author, it will be seen, that, to take no higher ground, *one* of the most ancient churches in Christendom is at the present day one of the most liberal and rational. Preface, p. xxxiv., the author, having laid down the fundamental principles of natural and Christian liberty, proceeds: "Ces trois principes poses, je dis qu'il n' est aucun homme, aucun corps, aucune assemblee, aucune autorite quelconque sur la terre, qui ait le droit de s'ingerer dans la croyance de quelque homme que se soit, de lui prescrire des articles de foi, ou de lui demander compte de ceux qu'il a adoptes." At p. xxxviii. he observes, "L'evangile est la seule regle immuable de la foi, et l' Etre Supreme a laisse a chaque homme le soin de l' expliquer suivant le degre de ses lumieres, parceque son but n' est pas tant de nous proposer telles et telles verites a croire, comme plusieurs personnes se l'imaginent, que de nous rendre tous plus humains, plus doux, plus modestes, plus vertueux, en un mot, et par la meme, plus heureux. Tels ont ete de tout tems les principes de Chretiens de nos Vallees; tels ils sont encore aujourd'hui. L'Evangile est leur juge unique immuable. Ils ne tiennent aucun compte de tous ces echafaudages d' opinions que tant de sectes ont eleve autour de lui. Jamais aucun d' entr' eux ne pretendit prescrire a ses freres sa croyance comme une regle de foi. Les mots d'*heresie* et d' *orthodoxie*, ce dernier surtout, leur sont presque inconnus. Ils ne savent pas mieux ce que n'est qu'un *dogme*, car ils n'ont jamais trouve ce mot dans les livres sacres, et leur premiere regle est de s'y tenir religieusement, autant pour les choses que pour les mots. On n' entendit jamais parler parmi eux de disputes de religion, et ils sont scandalises lors qu'on leur dit qu'il y a des soi-disant Chretiens, qui au lieu de s' appliquer a bien faire perdent leur tems a disputer sur ce sujet. Le Synode qu'ils assemblent tous les deux ans n'a d'autre destination que de maintenir l'ordre parmi les eglises. Il ne s'ingere point dans les affaires de la foi, parceque *chaque Vaudois est en cela son propre juge, et qu'il n'en reconnoitroit jamais d'autre au dessus de lui que l'evangile.*" In an appendix the author cites all the passages in which "the fundamentals of Christianity are laid down," and subjoins "Tous ces passages se rapportent a celui-ci: *La vie eternelle* est de ne *reconnoitre pour le seul vrai Dieu que toi*, et *Jesus Christ que tu as envoye*. Ce qui veut dire, que les seuls articles dont la croyance est necessaire pour obtenir la vie eternelle sont ceux que l'ecrivain sacre designe dans ces paroles: *C'est le vrai fondement de la religion Chretienne. Les autres verites secondaires sont laissees a l' explication particuliere de chacun de ses disciples.*" Dispersed throughout the work, are some smart reflections on the narrow and illiberal spirit manifested by the *reformed* churches. Part II. p. 31, in particular, he says of them, "en lisant la confession de foi de chacun d' elles, on diroit en effet qu' elles ont autant de religions differentes. Si tous les Chretiens *comme les Vaudois* n'avoient cherche que dans l'Evangile ce qu'il est necessaire de croire pour etre un vrai disciple de Jesus, on ne connoitroit plus ces querelles indecentes qui ont si souvent eu lieu entr' eux." He intimates, however that the character of the ancient Vaudois became degenerated under the influence of the Swiss reformers, at whose instance, (and contrary to the judgment of some of the most respectable of the Barbes,) they drew up new creeds "deciding upon points which the Saviour himself had left undecided." Part II. pp. 44, 45, et passim.

It must be owned, the reader of *Leger's* "*Histoire des Vaudois*," 1669. will derive from the persual of it a very different impression respecting the modes of thinking among them from that which M. Brez's and M. Rostaing's accounts convey. It should be remembered, however, that Leger wrote with a view of conciliating, in behalf of his suffering fellow-countrymen, the sympathy and support of the *Calvinists* of Switzerland, Holland, and England. The fact, I am inclined to think, is this: the ancient Waldenses were Christians according to the symbol of the apostles *alone*, which, it is on all hands owned, has been in *all* ages their creed. Of this, however, they subsequently gave *orthodox commentaries* and *interpretations* (e. g. "Io credo un Dio Paire. Qual Dio e una Trineda." Vide Leger,) and added to it other contradictory creeds. The small but inestimable *pearl* of primitive Christian truth thus became incrusted with a *shell*, perhaps necessary to its preservation at a period when it would have been trampled on and lost. The shell is now, however, *worn so thin*, that the treasure it disfigures and partly conceals can, with attentive observation, be clearly seen to *shine through*.

Boston Sunday School Society.

The increasing attention given of late, by Unitarian Christians, to Sunday Schools, and the evident advantages that result from them, when judiciously conducted, render valuable every hint on the subject of their management. The publication of the report of the different schools in this vicinity has on this account been of value as it gives to the public the result of different experiments and various modes of instruction.

The following article is the substance of the Report of the Superintendent of the Sunday School, connected with the *Twelfth Congregational Society* in this city; [Rev. Mr. Barrett's.)

This School was organized on the 30th of March, and opened on the first Sunday in April of the present year. It is a Parish School. Previous to this organization, twenty or thirty children had received religious instruction from the Pastor of the Society with a few assistant teachers. When the first report was made to you from this school about four months since, the whole number reported as then belonging to it, was 90; and under 20 Instructers. From the Records of the School, it appears, that there are *now* belonging, 80 female, and 32 male children, making a total of 112; and that there are 12 female and 3 male teachers, one Superintendent, who is the teacher of the Bible Class, two Assistant Superintendents; one Secretary, and a Libarian; making a total of 25, who are connected with the department of Instruction.

It will be perceived from the above statement, that this School, which has been in operation but eight months, has rapidly increased the number, both of its scholars and teachers; and it is the united opinion of its superintendents and instructers, that its progress and usefulness have been satisfactory; and commensurate with their most sanguine expectations.

The system of Instruction as originally adopted, and stated in a former communication, has been, in general, adhered to, after a free discussion of the subject.—The object of this School, is, to give the children connected with it, a religious education—apart from all sectarian views—as systematic, as is given to the same children, in other branches of learning, at schools expressly established for the purpose. They have considered it of the highest importance, to fix in the minds of children, early, a general outline of facts, principles and motives, connected with their holy Religion, and which they may fill up at leisure, as they advance in years and understanding. To accomplish this, it is deemed expedient, if not indispensable in the present condition of the school, to make use of *manuals*. Accordingly the Instructers begin with the smallest children in Carpenter's Catechism; proceeding to the Worcester; then to the first, second, and third parts of the Geneva Catechism, in succession, until they are transferred to the Bible class, in which is used Hannah Adams's Letters on the Gospels and the New Testament; and which is under the immediate charge of the Pastor of the Society. These manuals, it is believed, present a regular and simple outline of the fundamental principles of the Christian religion; the historical events of the Old and New Testaments; the precepts, ordinances, the sufferings and the death of the Saviour of the world; and, in general, may lead to a satisfactory apprehension of all that is requried of man, as a dependent, intelligent, rational, religious, and an Immortal Being. These are not perfect, as manuals, and perhaps not even the best in print. They are considered however, upon the whole, the most satisfactory that could be obtained. Besides these, the "Hymns for Sunday Schools," recently printed for the Trustees of the Publishing Fund, and the Scriptures, are used by all the classes.

The children of this school are divided into classes of about five in each, except the Bible Class, which are respectively assigned by the Superintendents to the care of a Teacher. At the time appointed, (which is immediately after the religious services of the forenoon)—the children repair to their places of instruction—occupying every other pew in the broad and side aisles of the church—the girls on one side and the boys on the other. The school is then opened by an act of simple devotion on the part of the superintendent, usually the Lord's prayer, in which all the children engage by a simultaneus repetition. It is sometimes preceded by a short address to the children, or at other times followed by the reading of a short and interesting story, like the "well spent hour." The teachers then proceed to hear the lessons of the children from their respective manuals, given out the previous week, and which are required by the rules of the school, to be always short. These lessons serve to the several teachers as subjects of explanation, instruction, reproof or encouragement by "living addresses to the heart." Hymns are then recited by those who have committed any during the week, and which are in like manner explained and commented upon by the teachers. This seems to be the most favorite exercise with the children. They are then furnished with the New Testament and a portion of it is selected for them to read, which is also explained in as familiar and interesting a manner as possible. To perform this part of their duty more satisfactorily, the teachers meet their Pastor at each other's houses, once a fortnight, to receive assistance from him in the explanation of any difficult passages in the subject of instruction on the succeeding sabbaths. The Bible Class is principally engaged in hearing oral explanations of the New Testament in course, from the Pastor of the Society, when present, or from one of the assistants, when he is absent. This class is composed of pupils from 12 to 17 years of age. After the completion of the course of instruction which has now been pointed out, which usually occupies about one hour, the school is closed by the simultaneous recitation and singing of some hymn familiar to the children, in which all, as far as practicable, engage. In connexion with this school is a juvenile library of about 250 volumes, which are delivered out to all the children who attend the school every Sabath, the hour previous to the services of the (Sanctuary in the) afternoon. The demand for these books is very constant and eager.

It will thus be perceived that the manuals used in this school are Carpenters and the Worcester Catechisms, the three parts of the Geneva, Hymns for Sunday Schools, Letters on the Gospels, and the Holy Scriptures. But while recourse is had to the manuals as assistances to the instructers and pupils; it will also be perceived that care is taken not to confine the children to recitation from them, but to make the exercises of the school consist, in a great degree, of familiar conversations naturally suggested at the time."

It may not be wholly uninteresting to bring into view another part of their system. In addition to the meeting of the teachers before mentioned, they hold another once a quarter, the purpose of which is, to have "an interchange of thought on the subject of education;—conversotion on the concerns and welfare of the school;—to hear the reports from the superintendents and committees, and for adopting such measures as shall be considered necessary for the better regulation and success of the school." These meetings are opened and closed with a religious exercise, and they have proved interesting to the teachers, and valuable in their results.

Among other subjects which have engaged their attention, and discussed at their meetings, is that with "respect to the means of securing the attendance and good endeavof the children; and such has been their decision, that no resort is had to external rewards; but the chief motives which are placed before them are a sense of duty, and a love of the studies in which they are engaged Nor has this class of inducements proved ineffectual. It has been found, that by making the place, and its exercises interesting to them, their punctuality and devotedness have been all that could be reasonably desired, while by teaching them to recur to their own bosoms for the rewards of well-doing, high principles have been nurtured which, it is believed will not fail during life, to be their guide and prompter to duty."

DOCTRINAL.

Rev. Mr. Ware's Address.

An address entitled, "An Appeal to Unitarians in behalf of their Faith," was delivered at Kennebunk, by Rev. Henry Ware, of this city, before the York County Unitarian Association. It is an able exposure of the unsoundness of the Trinitarian argument, which we recommend to the attention of our readers. He begins with an allusion to the "Association," and to the expectation that he would "direct his remarks to a consideration of that system of faith which it is designed to advocate and support," and proceeds with the following just and candid preliminary remarks.

Any other topics would be foreign to the occasion. And I the more cheerfully address myself to these, because it not only gives me an opportunity of declaring my devout adherence to the simple and glorious truths of our faith, but also offers occasion for some general remarks which the character of the times seems to call for, and which I cannot but hope may be of service to the holy cause of Christ.

You must be sensible, Brethren, that it is a serious work, and one of no slight responsibility, in which we are engaged. It becomes us to enter upon it with composed and sober minds; looking without passion or prejudice for the truth, and doing and saying nothing which we should be unwilling to have witnessed and heard by God, and carried in by the recording angel at the last day.

Under this impression I address you as Unitarians, who have associated yourselves for the defence and promulgation of that truth, which God has revealed to you in the Scriptures, and which you regard as the light and hope of your souls. I wish, first, to remind you of the reasons you have for so regarding it, and then to offer a few suggestions respecting the temper and manner in which you should conduct yourselves in relation to it.

One or two things are to be observed, before entering on the subject

First, Various views of the Christian doctrine have prevailed among the disciples of Jesus from the very time of the Apostles—all professing to be drawn from their writings, and each having more or less in common with all the others. Of these, you have chosen that which is commonly styled *Unitarian*, because it allows no object of Divine Worship but God the Father. But in preferring this, be it remembered, we do not reject every thing contained in other systems of faith. Far from it. We hold much in common with those which are even most at variance with our own. We think that the essential points of the christian system are held in common by them and by us. We therefore of course regard them as Christians, professing and following the same Lord. We see no insuperable obstacle to fellowship. We do not exclude them from the same table. We cannot do it—for we have too much in common that is sacred and dear, and we anticipate the day when all separation shall cease, and we shall sit down together in the kingdom of God. This ought to be kept in view in all our arguments respecting those doctrines peculiar to them which we reject, and which we are too apt, very unwisely, to regard as if they corrupted the whole religion. But it is not so; and no disgust on single points, of whatever magnitude they may be, should cause us to regard with dislike, or treat with contumely, the *whole* of another system.

I would further premise, that, for reasons similar to those which I have just stated, if it were possible to state the leading features of the system I advocate without the express contradictlen of any other doctrine. I should greatly prefer to do it. But this would be impossible. We cannot prove that God is One, without implying in the very terms, that some have believed him to be Three. We cannot assert the one, without of course denying the other, which is the current doctrine. Whence it is that we have given occasion to those who dislike our opinions, to say that Unitarianism "consists in not believing," which, however, is a very unkind play upon words, and might with perfect justice be retorted. They do *not* believe that the Father is the only true God, that Jesus is but the Son of God, that man is born innocent. They do *not* believe that transubstantiation is a scripture doctrine, and that the Pope is the head of the church. We might make out a long list of denials like these, but we should be ashamed to say that it placed them among unbelievers. To say that the faith of one sect consists in not believing, because it denies the peculiarities of another sect, or of all other sects, is ridiculous in the point of argument, and ungenerous in point of application. We rejoice to say, for ourselves, that our system *does* consist in "not believing" the articles of Trinitarianism and Calvinism, *so far as those systems are concerned*; but it consists yet more in *believing all the truths of the Bible, so far as they are concerned.* If we could find Trinitarianism and Calvivism there, we should of course believe them too.

It is not that Trinity is a mistery—that is, if you mean by mystery what we cannot fully understand or explain. This circumstance may create a difficulty in many minds; but still if we found it testified to in scripture, as an unquestionable and essential doctrine, we should not hesitat to believee

any more than we hesitate to believe that there shall be a resurrection of the dead, or that God foreknows all things, and that yet man is a free agent. What we want is PROOF. We do not find it written. *We do find that God is revealed to be One ; but we do not find that he is revealed to be Three*—neither three "persons," nor three "subsistences," nor three "distinctions," nor three "somewhats ;" for each of these words has been used to explain the doctrine.

That God is revealed to be One, is a point which I need not stop to prove ; for no one denies it. We have this great advantage—that we profess a doctrine on this point which none presumes to question.

CHRISTIAN REGISTER.

BOSTON, MARCH 1, 1828.

The following communication was handed us by a gentleman from the country. We insert it, not because we think it proves any thing in respect to the tendency, either of one or another set of doctrines, to nourish true liberality ; but rather with a view to call attention to the indefatigable efforts of the orthodox in procuring funds for the promotion of their purposes.

MR EDITOR,—The following may be an exception, or a singular case, but the name of place and person may be made known, if necessary. A certain town in this State, within twelve months past, was visited by an agent, in the service of the Domestic Missionary Society to solicit funds. He delivered two discourses on the subject, but took up no collection then. Within six months another agent in the same cause visited the same place, and after a few days' residence, delivered a discourse, and took a collection for the benefit of domestic missions. He painted in very glowing colors the moral destitution and wants of the western country. There was an Unitarian present, who felt convinced it was his duty to give something to promote the cause, and was afterwards informed that his contribution was as much, within two dollars, as the whole sum contributed by the orthodox society.

It is no subject of surprise, that the application to an orthodox society, in the case here stated, should have failed. They had probably been before preached to, and solicited, and taxed, till their sympathies, as well as their purses, were in some degree exhausted. Nor is it a matter either of surprise or boasting, that a Unitarian should give freely and liberally on occasions where the utility of the project is manifest, and where the good intention is not marred by sectarian and party management. In such cases, and on such occasions, we aver that it is the practice and the pleasure of Unitarians to give,—orthodox representations to the contrary notwithstanding.

It is true that Unitarians have not kept pace with the orthodox in the liberality of their patronage of foreign missions, and even of some other undertakings of less doubtful utility. It is not, however, therefore necessary or true to say, as a late writer has unkindly and slanderously said, that when Unitarians do engage in benevolent plans, and patronize benevolent institutions, it is done,—not from principle or benevolence,—but "principally in IMITATION *of the exertions of the orthodox.*"

In reply to this hasty and very unjustifiable charge, which it seems to us the writer himself cannot call to mind without compunction, we quote the following paragraph from the late estimable and well-known "Reply."

"The truth is, the spirit of liberality amongst Unitarians has been *repressed* by the example of the Orthodox. So great is the disgust which has unhappily been excited by many of their measures, the very names of tracts, missions, and Sunday schools became for a time offensive ; and it is only by great and persevering exertions that the injury done, has been in any degree repaired. And if, in effecting this, our friends have been urged to forget the questionable things that have displeased them, and copy what they see commendable, this, I think, should be spoken to their honor, rather than subject them to the imputation above mentioned."

Another writer has the following remarks in reference to the same subject.

"We cannot indeed agree, that Unitarians are more backward than their Orthodox brethren, in communicating to objects of 'general utility,' 'particular benevolence, and of private charity.' We think the contrary is the fact; and in those few philanthropic institutions, where the parties can act together, as the Bible, Peace, and Howard Societies, Asylums, &c. we believe it will be found, that much the largest portion of their means are drawn from Unitarian hands."

Alluding to the comparative backwardness of Unitarians to give, in cases of more doubtful utility,—to missions and projects that have a theological aspect, he proceeds to say:—

"Much, however, aswe regret the delusion which withholds Unitarian wealth from the aid of religious progress, we are by no means brought to see in it a proof of the superior truth or efficacy of Orthodox tenets, for we believe it to result chiefly, from the greater mental freedom and independence of Unitarians. Let a project be proclaimed as essential to the support of "Evangelical" Christianity, from the metropolitan see of Andover, or the Gothic Tower of Hanover Street ;—and the purses of every age, condition and sect throughout the wide Orthodox dominion, are laid under a contribution as unresisted as that of the Roman Empire to Augustus. The influx to the treasury of the Temple, is unchecked by heretical doubts of the integrity or utility of the object. But let the wishes of the most respectable, judicious, and influential Unitarians, for aid in the most rational and beneficent proposals, be circulated among that class of Christians ; and they meet every where from minds unfettered by authority, objections on the score of principle or policy. Yet we should be liable to a great error, by inferring that this is a destitution of religious or benevolent principle, or in confidently asserting that there is superior disinterestedness where there is evidently greater fear. Place Unitarians under the intellectual subjection, which we predicate of the majority of the Orthodox, and resort to the same methods of abstracting their money for religious objects ; (both of which we trust cannot be done, and will never be attempted,) and then only, shall we be enabled to judge which of the two parties is the most copious fountain of religious beneficence."

DEDICATION. On Wednesday last, the new Meeting-house recently erected at the Upper Falls in Newton, in connexion with the flourishing manufacturing establishments at that place, was solemnly dedicated to the worship and service of the One Living and True God, and to the religion of Jesus Christ whom He hath sent.—The Introductory Prayer was by Rev. Mr. Francis of Watertown ; the Selections from the Scriptures were read by Rev. Mr. Kimball ; the Dedicatory Prayer was offered by Rev. Mr. White of Dedham ; an appropriate and excellent Sermon was delivered by Rev. Mr. Ritchie of Needham, from 11 Thessalonians iii. 1,—*that the word of the Lord may have free course and be glorified ;* and the Concluding Prayer was offered by Rev. Mr. Ripley of Waltham. Among the musical services, the following original hymn, which we think one of the best we have seen on similar occasions, was sung.

To Him who said, Let there be light,
And light was pour'd the world around ;
To Him who parted day and night,
And made the sea and solid ground ;

To Him these humble walls we raise,
Him whom the world cannot contain;
To Him we raise glad songs of praise ;
Oh God ! accept the joyful strain !

To Him who made these hearts, that find
Delight in praise, and peace in prayer ;
To Him who gave the immortal mind,
And plac'd his own bright image there ;

To Him we dedicate this house ;
To Him our spirits shall ascend ;
Here we will make our solemn vows
To God, our Father and our Friend.

To Him whose everlasting love
The Saviour to the world has given ;
Who sent down Jesus from above
To turn our wandering souls to heaven ;

To Him we raise this house of prayer :
His love our grateful hearts shall fill.
Here long may Christian friends repair
To sing his praise and learn his will.

The Second Quarterly Meeting of the Boston Sunday School Society was holden in the Berry-street Vestry, on Monday evening, the 25th instant. There was a full attendance of the members, and several of the clergy were also present.

The meeting was opened with prayer by Rev. Dr. Tuckerman, President of the Society. The record of the proceedings at the previous quarterly meeting was then read, after which, several questions or topics were proposed by the directors, some of which were discussed in a manner and with a spirit calculated to give great interest to the meeting, and to promise much for the promotion of the objects for which the Society was instituted. Every effort of this society, thus far, has served to strengthen in its members the hope and belief that it will do much to raise the character and increase the usefulness of our Sunday Schools; and that these meetings, which have been established for the purpose of enabling the teachers of the several schools to have a more perfect communication with each other, on subjects relative to their various duties, will, in no small degree, tend to the advancement of these objects.

On our first page will be found the substance of the Report of the Superintendent of the Sunday School connected with the Twelfth Congregational Church, offered at the anniversary meeting in October.

Observance of the Sabbath.. We notice, by the Rochester Observer, [N. Y.] that several gentlemen of that place have united, for the purpose of discouraging the running of the boats on the Canal, on the sabbath. The mode by which they expect to produce an influence, is, by withholding their patronage from those boats which run on the sabbath.

A similar effort is now making by a number of influential gentlemen in Utica, to prevent the violation of the sabbath, by establishing a line of stages which shall rest on that day.

Ordination We understand that Mr. WARREN BURTON will be ordained as Pastor of the Third Congregational Society in Cambridge, situated at Lechmere Point, on Wednesday next, (March 5.) Sermon by Rev. Mr. Greenwood.

CHARITY LECTURE. The Quarterly Charity Lecture, will be preached to-morrow evening, at 6 o'clock, at the Old South Church. On account of this service, the usual Sunday evening lecture at the Federal-street Church will be omitted.

A Lecture will, however, be held as usual, at the New Church on Washington and Castle Streets.

UNITARIANISM IN IRELAND. The progress of a spirit of free inquiry, and independent investigation of the scriptures, as well as a settled purpose of defending the rights of conscience, is manifesting itself more and more in all parts of the world. We have lately had striking evidence of the firm footing which liberal principles have obtained in Ireland, in the bold stand which has been made in the Synod of Ulster, against the unauthorized encroachments, and unchristian exclusiveness of the majority of the Synod. No person can have read the speech of Mr. Montgomery, parts of which we lately gave in the Register, without thrilling emotion.

The December number of the Monthly Repository contains the following article, in relation to this subject.

"It cannot but be a matter of heartfelt satisfaction to every lover of divine truth, to observe the turn which religious discussion has of late taken in Ireland. We have at present the spectacle of three ecclesiastical systems into which our Irish brethren have so long been divided, vying with one another in endeavoring in their respective spheres to maintain the bonds of spiritual dominion, hostile in all its forms to the progress of inquiry and instruction. From this struggle has arisen a new and holier spirit. The rights of conscience, from being attacked, are beginning to be asserted, and the pure light of simple gospel truth has burst upon the view of a benighted people. No one can read the recent admirable work of Dr. Drummond on 'The Doctrine of the Trinity,' and observe the intensity of interest with which it has been received in Ireland, without feeling the conviction that the time has arrived for active and useful exertion for the improvement of religious opinion and feeling. Let every devout professor of 'the faith once delivered to the saints,' come out from among the three powers, which, to a certain extent have had a common interest in stifling inquiry, and stand fast in the liberty wherewith Christ has made him free. A new, and really *Christian church* may now arise. At such a time it is essential that its members should be so designated as to leave no doubt as to their objects and principles. They must openly profess themselves *Unitarians*, in the liberal acceptation of the term. The word *Arian*, like that of *Socinian*, is offensive to those who wish not to be considered as the followers of mere human authority. The term can only apply to a small and perhaps gradually decreasing portion of those who have abandoned the doctrine of the Trinity ; it draws a limit at which religious opinion must stop, and it perpetuates divisions which are useless and mischievous. Dr. Drummond, in the work before alluded to, properly 'divides all Christians into two denominations, Unitarian and Trinitarian.' In his preface to the second edition, the author says, 'The title of Unitarian Christian is one to which we have the first and indisputable claim. We hope to see it more extensively embraced, and those who have received the name of Arians or Socinians will lay aside those appellations and assume that of Unitarian or Bible Christians, and not circumscribe themselves within a circle drawn by any uninspired mortal whatever, since one is our Master, even Christ. Let us stand on a space so broad that it will include all who believe in the strict unity of Jehovah, and in his only Son, Jesus Christ our Lord.' It is pleasing to observe a growing conviction of the impolicy and absurdity of weakening the hallowed cause of pure worship, by creating or keeping up a subdivision among its professors, for which no adequate advantage can be offered, and which, (though once sanctioned by a few names of authority,) is now abandoned by the English Unitarians. That the great body of the latter are actuated by no sectarian or restricted views is not to be doubted, and they gladly hold forth the right hand of fellowship to every worshipper of "One God in one person."—The *British and Foreign Unitarian Association*, under which so large a proportion of our societies have enrolled themselves, is founded on no narrow and exclusive principle; and the *Monthly Repository*, the organ of the body, commenced its "new series" with the resolution to draw no line of separation beyond that necessarily prescribed by Trinitarians themselves. Let Unitarians, therefore, whether in Britain or Ireland, combine in their practical opposition to what is of far higher importance than the minor points on which they may differ among themselves. Let them shew that no sectarian views enter into their contemplation, and let them unite above all things in resistance to all who would trample under foot the most holy of all rights, by erecting a barrier against the dictates of conscience and the commands of Jesus Christ himself."

Family Devotion. There is no doubt that many persons of genuine piety, and who are regular in their private devotions, are hindered from the observance of *family* worship by diffidence, and by a feeling of incapacity to lead in the devotions of others. This hindrance of family religion is now, in a good degree, remedied by the publication of books of devotion for individuals and families. Several editions of these publications have been sold and circulated. It is pleasing to notice the commendable zeal and unostentatious benevolence of the individual alluded to in the following paragraphs, from the Knoxville Enquirer.

Not long since a box was received by the Legislature of Kentucky, which, when opened, was found to contain about one hundred and twenty Prayer Books! Around every book was found an envelope with the following address printed thereon:

"BOSTON, 1826.

"Dear Sir,—As I am far advanced in life, and have been highly favored by the holy Author of my being, I am desirous of becoming useful to all around me. I accordingly ask your acceptance of the enclosed volume of the Family Prayer Book. If you believe it will be more useful by a deposit in your village or city library, please place it there, to be loaned gratis to the widow or widower, who may have recently been deprived of his or her partner in life; and who may wish to educate their surviving children in the fear of God and love of mankind. Having lost a number of my children, and, last of all, their anxious and affectionate mother, the satisfaction and comfort derived from the second edition of this book, has induced me to send many to families in affliction, where they have been received with gratitude. I am accordingly prompted to present a copy to each member of the government, and I have sent it to the seat of government, free of all charges, and I shall feel highly compensated in the donation, if those who receive the book, will let the donor's name remain a secret, and suffer no newspaper comments to be made upon the gift."

The Governor communicated the intelligence of the present to the Legislature by Message, accompanied by the box, which was opened, and, after much hesitation, (some of the members supposing it to be a hint that they were prayerless) they distributed the books to as many as wished to receive them. Upon examination they were found to be so tinctured with *Arianism* as to exclude from their form of prayer, Hymns, &c everything which recognizes Jesus Christ as an object of religious worship. The worthy donor is doubtless possessed of zeal, whatever may be the character of his sentiments.

The amusing statement, that the prayer book was tinctured with Arianism, &c. must pass for what it is worth. All the remark we have to make is, that if there are no examples of address to Jesus Christ in these prayers it is because there are no such examples in the scriptures.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars from the Ladies of the Congregational Society in Walpole, to constitute their pastor, the Rev. John P. B. Storer, a life member of said association.

Feb. 26, 1828.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. EDITOR,—

I fully agree in sentiment with your correspondent S. G. in the Register of the 23d ult. in regard to Kenrick's Exposition. I hope it will be republished in this country, but not till it has been revised, and the exceptionable parts removed or altered. I do not believe that Unitarians generally, in this country, hold the obnoxious views attributed to Kenrick, and many of the English Unitarians; and if so, they ought not to bear the reproach of holding them. I am aware that there is pretty strong *internal* evidence against the genuineness of the two first chapters of Matthew and Luke; but I do not think it sufficient to authorise us to expunge them, against the very strong external evidence in their support; and I am persuaded that such are the views of the great body of Unitarians in New England.

Nor do I think more favorably of the doctrine of *materialism*, which I imagine has very little support in scripture or in sound philosophy.

And as for the doctrine of *the final restoration of the wicked*, notwithstanding the charges of the Recorder, and the admission of some Unitarians, who, in my opinion, have expressed themselves not only unguardedly, but with a great deal too much confidence on this subject, I am persuaded that the doctrine is neither preached nor believed by the great body of Unitarian Ministers in New England, nor held by the Unitarian denomination generally. I know that there are, both among the Unitarian clergy and laity, some avowed advocates of the doctrine; and so there have been, and probably are, among Trinitarians. The truth is, the doctrine of everlasting punishment, as held by the Orthodox, is too horrible, too directly opposed to our natural sentiments of right and wrong, to be received but with extreme reluctance by any benevolent mind. And this has probably led many, without warrant, as it seems to me, from the Christian revelation, which should be our only guide in subjects of this nature, to maintain that all will finally be restored to a state of felicity.

Were it so revealed, I should rejoice,—who would not?—to believe it. It is a delightful thought, that all will finally be redeemed from sin, and raised to glory and to heaven. But is it so revealed? The gospel of Jesus Christ has brought life and immortality to light ; but is the doctrine of universal restoration a part of this gospel? I cannot find it, and therefore I dare not become its advocate. It seems to me, that if it had been the purpose of our Saviour to teach this doctrine, it would have been stated in explicit terms in some part of the evangelical writings. That it is not so stated must be evident, I think, to every one who has carefully read the New Testament. If it is not a doctrine of the New Testament, it is not a doctrine of Christianity ; and, regarding it in this light, I shrink from the responsibility of becoming its advocate, lest I should teach for doctrine the commandments of men. In saying this, however, I wish it to be understood that I speak only for myself, as every one should, who has not been expressly delegated to speak in behalf of others. But, unless I am altogether mistaken, the great body of Unitarian Christians, in this vicinity at least, hold similar sentiments on this subject.

I do, therefore, earnestly desire that no exposition of the sacred writings may go forth under the sanction of the Unitarian denomination, which professedly defends that or any other doctrine not generally held by Unitarian Christians in this country.

A PROTESTANT.

For the Christian Register.

MR. EDITOR,—

It is not uncommon for persons unacquainted with the original Greek of the New Testament, and for some who are not, in reading the common version, to lay the stress of voice on words which so far from being emphatical, have nothing to answer to them in the original.

Several instances now occur to me which will illustrate my meaning.

Matt. vi 28. *Consider* the lilies of the field *how they grow*, &c. I have frequently heard this sentence read in such a manner as to make the pronoun *they* the emphatical word; whereas, in the Greek, no pronoun is employed ; and the sense requires that the stress of voice should fall on the verb *grow*.

Heb. x. 38. Now the just (man) shall live by faith; but if any man draw back, &c. Here the terms *any man* are sometimes made emphatical, although they are inserted without any authority, the pronoun *he* being the real nominative to the verb, and referring to the *just man* mentioned in the first clause. Luke iii. 10 "And the people asked him (John) what shall we *do* then?" In the Greek there is no word answering to the pronoun *we*, which accordingly ought not to be, as it sometimes is, made the emphatical word.

The same expression occurs in the *12th* and in the 14th verses; in the former of which, as in the instance just mentioned, *do* is the emphatical word;—while in the latter, where the soldiers repeat the question, which had just been asked by the publicans, probably in their hearing, *the stress of voice* should fall on the pronoun *we*, that being the emphatical word in the sentence: "And what shall *we* do?"

The mistakes to which I have adverted are not, I admit, of great importance. They however strike me unpleasantly, especially when heard from the pulpit; and they may easily be avoided with a little attention.

MINIMUS.

For the Christian Register.

MR. EDITOR,—

It would gratify me, and I think would be instructive to the public, to see the Trinitarian creed, which, as we are informed by your correspondent, "*A Lover of Truth*," in your last week's paper, was substituted for an Unitarian creed, a few years since, in the Second Church in Brookfield, on motion of Rev. Mr. Stone.

The public could then judge whether the good people of Brookfield had any just ground of complaint against their late minister, and were justified in taking measures to procure his removal to make way for one, whose religious views should accord better with their own. L.

For the Christian Register.

MR. REED,—

The publishers of KENRICK'S EXPOSITION are much obliged to your correspondent, S. G. for recommending the book to public patronage, and take the earliest opportunity to inform him that we shall insert the two chapters of Matthew and Luke, which are omitted in the English edition. Mr. Kenrick did not insert the book of Mark, because he thought it so much like Matthew, that comments on it would be unnecessary, and, besides, it would increase the size of the book without any material advantage.—As to Mr. Kenrick's sentiments, and the course of his life, they would be best learnt, perhaps, from his biography, which we heartily wish you would insert in your useful paper.

For the Christian Register.

OBITUARY.

Died in Deerfield, on Wednseday, 21st inst. Mrs. Susannah Barker, aged 72, wife of the late Dr. Joshua Barker, of Hingham. In the character of this excellent woman, there were traits which should be copied. She considered her duties as a wife and mother, of the first importance. She was almost absorbed in them. She was repaid by the untiring devotedness of her child. Her example was Christian, and her faith was strong. While her mind retained its vigor, the great enduring principles of rational Christianity were her sufficient stay. She was fond of society—and in early life attached many friends to her, on whose affection she seemed to live. Her remains rest in her family tomb, by the side of those she loved.

BY HIS EXCELLENCY
LEVI LINCOLN.
Governor of the Commonwealth of Massachusetts
A PROCLAMATION
FOR A DAY OF FASTING AND PRAYER.

It is suited to the sentiments and habits of a Christian People that occasional seasons should be unitedly observed, in humble acknowledgment of dependence upon Divine Providence, in humiliation for sin, and in supplication to God for pardon and future blessing.

With the advice and consent of the Executive Council, I therefore appoint THURSDAY, *the third day of April next*, for these solemn services, in FASTING and PRAYER, throughout this Commonwealth—And I recommend to the People, that, with one accord, abstaining from amusement and unnecessary labor, on that day, they assemble with their respective Pastors and Teachers, in the Houses dedicated to Public Worship, and offer to the Throne of Infinite Mercy the incense of Hearts contrite for the defects and transgressions of past time, and religiously resolved upon duty and faithfulness in the improvement of the future. That they commend, in their devotions, the Country and its Government, the Commonwealth and its Institutions, the spread of a knowledge of the Gospel, the cause of Learning, the influence of a sense of moral accountability, the laudable pursuits and true interest of the People, to the favor of Heaven;—And that, individually, they seek that hope of salvation, which comes of the goodness of God, by faith in his Son, and obedience to the law of his revealed Will.

Given at the Council Chamber, in Boston, this twenty-sixth day of February, in the year of our Lord one thousand eight hundred and twenty-eight, and of the Independence of the United States the fifty-second.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

NATIONAL LEGISLATURE.

SENATE.

On the 18th Mr. Silsbee presented a petition of citizens of Salem, interested in Commerce, praying for the construction of a Break water on the East point of Nantucket. A memorial on the same subject was presented from Ship owners in New Haven. An order of inquiry was passed respecting an alteration of the mode of compensating for collection of the customs. The subject of appropriations for the Delaware Beakwater was also discussed.

The bill for the extension of the process of the U. S. Courts to States admitted into the Union since the year 1792 was taken up. Mr. Rowan and Mr. Tazwell opposed a recommitment; Mr. Webster spoke upwards of an hour in favor of a recommitment. Mr. W's speech is represented as very powerful. His motion for adjournment the evening before raised a general expectation that he would speak. The chamber was crowded. All the distinguished lawyers were present.

A correspondent of the Mass. Journal says, "I understand that the effect produced upon the Senate was as beneficial as it was striking. It seemed to flash on every mind instant conviction that the subject had not before been fully understood; and it placed one or two lawyers of that body, who have brought with them a high sounding name from the States which they represent, in a situation in which no high-minded man, no man of genius and ambition, could desire to be."

On Thursday the re-consideration of the vote engrossing the process bill was discussed again at length. On Friday, a bill was reported for the continuation of the Cumberland road. A resolution was also submitted, for improving the navigation of the Wabash.

HOUSE OF REPRESENTATIVES.

Monday, Feb. 18. A bill was reported to reduce the duties on Teas, on an average from 20 to 30 per cent. Inquiry was ordered respecting an extension of a Post route from Montpelier, Vt. to Hardwick, and onward to Canada line, at Stanstead.

The subject of appropriations for West Point was discussed; also the subject of the removal of the Cherokee and Creek Indians.

On the 19th, resolutions of inquiry were submitted by Mr. Davis, of Mass. respecting revolutionary pensioners.

A communication was received from a Clerk of the Indian business of the War Department, on the subject of selling liquors to the Indians, in which he states, that, "by the act of 1802, the authority to limit or prevent the vending or distributing of spiritous liquors among the Indians, is in the President, and the present regulation is, that none shall be vended in trade or barter, or given in any manner to any Indian or Indian tribe, by the traders, or those in their employ."

On Thursday the Military appropriation bill was discussed at considerable length, and was ordered to be engrossed for a third reading.

On Friday a resolution was adopted relative to Charles Carroll of Carrollton. A resolution was also reported on the subject of providing for the distribution of certain documents, and of the removal of certain books from the Library.

STATE LEGISLATURE.

SENATE.

On Friday, Feb. 22, the Senate passed the following bills to be engrossed;—to incorporate the Bradford Mutual Fire Insurance Co. and the Proprietors of Ipswich Academy. Brigadier-General Aaron Capen was chosen Major-General of the First Division of Mass. Militia, in concurrence. The subject of repealing the tax on sales at auction was referred to the next General Court.

On Saturday the following bills were passed to be engrossed;—to establish the Weymouth and Braintree Academy—relative to engine men in Worcester—to incorporate the Upper Falls Religious Society, and the proprietors of Upper Falls Meeting House. [Newton.]

The Committee on the State Prison affairs made a detailed report accompanied by a bill, which was read and ordered to be printed.

On Monday, Feb. 25, the bill to incorporate the Yearly meeting of Friends for New England was passed in concurrence. Also a bill respecting a ministerial Fund in Millbury.

The bills named in the doings of the House on Monday, were passed to be enacted in the Senate on Tuesday. Several reports were received on petitions. An afternoon session was held this day. The bill for the regulation of licenced houses was discussed, but was not passed to be engrossed.

On Wednesday the bill to incorporate the Charles River Reservoir Company was passed to be engrossed. The bill relative to Merchants and Factors was negatived.

On Thursday, Feb. 28, the bill to incorporate the Central Baptist Society in Middleborough, and the bill in addition to the act incorporating certain persons by the name of the Trustees of the Ministerial Funds of the Congregational Society in Malden, passed to be engrossed, and were sent down for concurrence.

Mr. Parker presented a memorial of the Directors of the State Prison, relative to the report of the joint committee on the affairs of the institution, which was committed to said committees, with directions to report thereon.

HOUSE OF REPRESENTATIVES.

On Friday, Feb. 22, the subject of purchasing the Bridges connected with the city was called up, but no final decision was made.

The principal subject of discussion on Saturday was the Hampshire and Hampden Canal bill. No question was taken thereon.

In the House various reports were accepted in concurrence. The bill respecting Internal Improvement was discussed, and committed to the committee on roads and railways.

The following bills passed to be enacted.—To incorporate the Third Congregational Society in Reading: the Oxford Woollen Manufacturing Company;—a Methodist Society in Edgarton—the Proprietors of the Ipswich Academy. A memorial of the Proprietors of Charlestown Bridge was presented, accompanied by a copy of a vote to make additions, alterations and improvements upon the Bridge, and its avenues, as the Legislature might require.

On Tuesday a resolve was passed unanimously, allowing compensation to the legal representatives of the late Hon. Samuel Howe, till the end of the quarter in which he deceased. The following bills passed to be enacted.—To incorporate the East Bridgewater Manufacturing Company—the Orr Manufacturing Co.—the Plymouth County Mutual Fire Insurance Company;—giving relief in Equity in cases of Waste and Nuisance; to incorporate the Yearly Meeting of Friends for New-England—to establish the Weymouth and Braintree Academy.

On Wednesday a bill was reported respecting Houses of Correction. A bill was passed to be engrossed, for the extension of the Hampshire and Hampden Canal. The Warren Bridge bill was discussed, and some amendments to the bill adopted.

On Thursday the following bills passed to be enacted:—To incorporate the South Parish in Natick; and to incorporate the Trustees of the Parochial Funds of the Congregational Church and Parish in Millbury.

A bill to incorporate the President, Directors and Company of the India Bank, was received from the Senate, and ordered to lie on the table.

A resolve on the petition of Joseph Lyman and another, was passed in concurrence.

A resolve on the petition of Mary Haslop was read and passed.

SUMMARY.

Imprisonment for Debt. A petition is before our Legislature for a modification of the existing laws of the State, imprisoning poor debtors. Connected with the petition is the following bill, which will help explain to the reader the objects of the petition. The bill is entitled, "An act to qualify confinement for debt."

Section 1 provides—That in all cases of creditors quitting their claim to take the debtor's person for the debt, Judgment and Execution shall be only for the debtor's estate; and if after judgment had for any debt or sum, the claim to take the debtor's person therefore be quitted, in writing or acknowledgment to the clerk of the Court or Justice, whose office it is to sign the execution for the debt, the creditor's quittance shall be recorded officially, and shall free the debtor's person from after restraint for the debt.

Section 2 provides—That to entitle a debtor to the benefit of the liberating oath, prescribed by the act entitled an act for the relief of poor prisoners who are committed by execution for debt, the time of notice shall be legal when the notification is served ten days, at least, before the time appointed to administer the oath or affirmation, as to creditors in this State; and twenty days, at least, as to creditors out of this State; but the administering Justices may order longer time of notice, if in any case they judge it requisite. Provided, that the creditor's consent shall at any time be sufficient substitute for, and in lieu of the said notice.

Section 3 provides—That any person who shall be under confinement for debt on mesne process, or execution, shall be free on parole and in suspension from prison and custody of officer, as to the same debt, on giving bond in double the amount of the debt, with legal surety to the creditor conditioned, that, until lawfully discharged, he shall not abscond, or go beyond the limits of the *Bond Debtor's Liberties*, but shall remain to be remanded, and shall surrender himself at the gaol, to be locked therein, for the same debt, if and when required by order of law.

Section 4 provides—That the *Bond Debtor's Liberties*, called in former laws prison yards, gaol yards, Debtor's liberties, or debtor's limits, may be enlarged, contracted or altered at all times, by the City Council of the City of Boston, for the County of Suffolk, and by the Court of Sessions, for all other Counties respectively.

Section 5 provides—That such part of all former laws as is inconsistent with this act, be repealed.

State Prison. A joint Committee of the Legislature having been lately appointed to investigate the affairs of the State Prison, a Report has been made, and ordered to be printed by the Senate. An abstract of the leading facts and propositions contained in the Report is given in the Daily Advertiser of Thursday. This we quote instead of preparing an abstract ourselves.

The Report embraces a bill for reforming the government of the prison. This bill proposes to abolish the board of Directors of the prison, and to vest the government in three Inspectors, a Warden, Deputy Warden, Chaplain, Physician, Clerk, Superintendent of the stone department, who shall also be one of the overseers, eight Turnkeys, who shall be overseers, and six Watchmen. The inspectors, one of whom shall be designated as Chairman, to be appointed by the Governor and Council, to hold the office during the pleasure of the executive, not exceeding four years under one appointment, to have a salary of one hundred dollars each per annum, whose duty it shall be to make rules and regulations, subject to be revised and annulled by the Governor and Council, and who shall be required to visit the prison, one of them at least, as often as once a month, to inspect books, examine the state of the prison, the mode of employing the convicts, &c. The Warden, Chaplain, and Physician to be appointed by a commission from the Governor, during the pleasure of the executive; the Warden to have a salary of $1500, Chaplain $500, and Physician $200. The Warden to have the care and custody of the prison and its property, and of the convicts—to have the command of all the officers except the inspectors, chaplain and physician—to keep the accounts, and to make contracts, to be binding when approved by the inspectors. The chaplain to perform divine service in the prison, to visit the sick, and instruct the convicts in their moral and religious duties, and to devote his whole time to the duties of his appointment. The physician to visit the hospital once a day, and as much oftener as may be necessary. The duties of the officers are prescribed in the bill much more in detail.

Here follow some statements accounting for the decline in the receipts of the year ending Sept. 1927.

The committee also investigated the subject of compensation to convicts for work done over their stated tasks. They found that the sums paid to convicts for such work amounted, in the year ending the 30th of Sept. last, to $5,281,01, the principal part of which was expended for articles for the use of the convicts, which are prohibited by the regulations. On this fact the committee remark, "To the ruinous consequences to the interest of the State, which must flow from the practice of allowing subordinate officers to prescribe their stint, which has always been, and now is much too low, to award to the convicts the value of the over-stint, afterwards to enjoy a part of it in the profits derived from the sale of articles furnished by them—the attention of the legislature need not be invited by the committee." Besides recommending by the bill to abolish the office of directors, the committee declare their unanimous opinion that the Superintendent of the stone department should no longer be retained as an officer of the prison.

The National Intelligencer of Feb. 23d says:—Yesterday being the Anniversary of the birth of George Washington, was distinguished by national salutes of artillery, fired at sunrise, midday, and sunset, and by parades of nearly all the uniformed Companies belonging to the District Militia. The day was remarkably pleasant, so as to give the best effect to these demonstrations of respect.

At a public meeting held at the City Hotel in New-York on Tuesday evening, at which Dr. Howe was present and gave a detailed and interesting account of the situation and prospect of Greece, it was voted to authorize the executive committee to appropriate the balance of the funds in their hands to the maintenance of Hospitals in Greece. Another committee was appointed to receive contributions in aid of the suffering Greeks, the committee of the last year being discharged at their request. *Adv.*

Irving's Life of Columbus. The Life of Columbus by Washington Irving, is at length completed, and is said to be in the press both in England and this country. Messrs. G. & C. Carvill, will publish it in this city early in March.—The author has been employed for years on the work, with the most ample materials at hand, and the best opportunities for ascertaining the authenticity of every fact he has related. These advantages, together with the charm of the author's style, and his power of happy arrangement, will no doubt make it one of the most interesting books of biography which have appeared in the present century. We could have wished no better fortune for the memoirs of the great discover of the new world, than that they should be written by him whose works have diffused the fame of its literature in the old.—*Ev. Poet.*

Native Oil Stone. The Lancaster Ohio Gazette has the following paragraph.

Mr. John H. Boylan, of Monday creek township, in Perry county, one day last week exhibited to us a specimen of Oil Stone, an extensive quarry of which he lately discovered on his land, which is said to be much superior to the far-famed Turkey Oil Stone in sharpening razors, surgeons' instruments, and edge tools of any kind. The color is variegated, and the grain exceedingly fine. The specimen at our office may be seen and tried, by such as may have a desire of so doing. Those of our citizens who purchased of Mr. B. are highly pleased with the excellent quality of the article.

Mr. Van Buren is nominated in some of the New York papers as successor of the late Gov. Clinton.

A letter from Washington states, that the late Presidents Madison, and Monroe, will probably accept the nomination of the citizens of Virginia, as Electors of President and Vice President at the next election

The Boston Gazette, of Thursday, gives the following summary of news by a late arrival at New-York.

Latest From England. By the steam-boat line we last evening received the New-York Telegraph and the Commercial Advertiser of Tuesday. They furnish extracts from London papers to the 7th of January, reeeived at that port on Monday night, by the packet ship Birmingham, from Liverpool, whence she sailed on the 9th. On the evening of the 2d despatches were received in London, announcing the departure of the European ambassadors from Constantinople. The advices from that capital, giving the particulars of their departure, which, however, possess no remarkable interest, are to the 9th Dec.: it had not transpired that they met with any difficulty. The capital remained tranquil, but the Franks were not without uneasiness. The London Courier speaks of the departure of the ambassadors as a "crisis," but adds:—"We are not yet in possession of data, upon which to reason as to the immediate or remote results of this position of affairs. An anxious eye will be turned now to the movements on the Pruth."

All the accounts from Turkey, which had reached Paris and London, concur in stating that every disposition for the commencement of actual hostilities, was indicated by the Ottoman Government; and it was the generally received opinion at Paris, that the Russian army would immediately cross the Pruth.

The correctness of the intelligence by our last arrival, of the destruction of a Greek squadron at Scio, is now considered extremely doubtful on all hands, and by many as an absolute fiction.

A letter from Warsaw, under the date of Dec. 20, states that the grand Polish army, of 40,000 strong, was on the eve of setting out to join the Russian army about to enter Turkey. But this statement is doubted.

The Liverpool and Manchester Railway.

Winter has not much retarded this great work. On that part of the line where the most interruption was to have been expected during the almost incessant rain of November and December, all is activity; and although the progress now made on Chatmoss is not equal to that made in the summer months, the work proceeds with spirit and success. A temporary railway has just been laid over the whole length of the Moss, which serves to bring on the materials and convey the work-people and superintendents with great facility. Every morning and evening the wagons are seen hurrying along; a single man will convey by this means eight or ten of his fellow-workmen at the rate of six miles an hour with ease, and one active fellow more swift of foot than his companions, last week pushed a wagon, containing ten passengers, across the Moss, a distance of four miles and a half, in the short period of thirty minutes.

France.—The Paris Moniteur of 5th Jan. contains an ordinance of the King announcing a change in the French ministry. Villele had resigned; and the present ministry is composed chiefly of moderate men. This change, which has had a favourable effect on the public securities, was produced by the recent elections.

Spain. The New-York Daily Advertiser contains extracts from Cadiz papers to the 1st January. They furnish no political news of importance. Te Deum was performed at Cadiz on the 27th Dec. in the Cathedral, as a public thanksgiving for the suppression of the disturbances in Catalonia; and illuminations had taken place at Madrid and other places in honor of the event.—The King and Queen continued at Barcelona on the 20th.

LIBERIA. It was stated in the last Journal that the U. S. ship Ontario had arrived at N. York, last, from the Havana. After leaving the Mediterranean station, she steered for Cape Mesurado, where she arrived Dec. 18, and remained seven days. During their stay the officers were treated with much attention, and entertained in a handsome manner by the Colonists. They appeared to be in a flourishing condition, possessing all the comforts and many of the luxuries of life. Some of them were become quite wealthy; a trade and intercourse was established for a distance of 100 miles in the interior, and perfect harmony existed between them and the natives. Eight of the crew were paid off, and left at Cape *Mesurado, by their own request.*

Fire at Havana. Charleston papers to the 19th inst. received at N. York, state that a fire occurred at Havana, outside the gates, on the 11th, which consumed about *six hundred houses.* It is added, eleven lives were lost. The particulars of the fire are not given.

Mexico. Letters from Mexico to the 9th of January have been received in New-York. A dangerous conspiracy against the government, in which Vice-President Bravo and other distinguished individuals were leaders, had just been effectually put down, and the conspirators imprisoned. Tranquillity had, in a great measure, been restored.

Tampico papers, to the 26th of January, received at Baltimore, give some further particulars of the recent conspiracy in Mexico. Col. Arancas had been shot, pursuant to sentence, for being concerned in the plot. Generals Negrete and Echivari, it was supposed, would also suffer death; and Congress had ordered the grand jury to proceed with the indictment against Vice-President Bravo. There was a great deal of money in the public treasury: but the government, it is said, was stronger than ever, and the law for the expulsion of the Spaniards would certainly be carried into execution.

Letters from Mexico state, that 25 officers, some high in rank, were taken with Gen. Bravo. Several of them had been shot, and the remainder would probably share the same fate. The issue was considered a happy one for Mexico, as it gave the most satisfactory evidence of the stability of her republican institutions.

Naval Action. A vessel at New-York brings a report that a Mexican brig of war was captured off the Tortugas 11th of Feb. by a Spanish ship, after a severe action of an hour and a half. The Hermon, one of Com. Porter's squadron, was the only Mexican vessel cruising in that latitude at the above date.

MARRIAGES.

In this city, Mr. Horatio N. Crane to Miss Mary Ann Homer.—Mr. Benjamin Abbot to Miss Olivia Welsh.

In Quincy, by Rev. Mr. Whitney, Mr. James L. Homer, junior Editor of the Gazette, of this city, to Miss Anne Adams Baxter, daughter of the late Anthony B. Esq. of the former place.

An Washington city, John Jequelin Ambler, Esq. to Elizabeth, daughter of the Hon. P. P. Barbour, all of Virginia.

In Halifax, N. S. Mr. Joseph Howe, Editor of the Nova Scotian, to Miss Catherine Susan Ann Mc. Nab, only daughter of Capt John Mc.Nab.

DEATHS.

In this city, John Wills, Organist at the Rev. Dr. Lowell's Church; Mr Robert Mace, 25; Mrs. Mary Davis, 33; Mrs. Amelia Brigham, wife of Mr. John B 43; Miss Mary Ann Constantine, 17.

In Cambridge, Rev. George Otis, Rector of Christ Church, Cambridge.

In Milton, Miss Mary, eldest daughter of Asaph Churchill, Esq. aged 17.

In Quincy, 15th inst. Mr. Jonas Pierce, aged 55.

In Charleston, (S. C.) Henry Gardner, aged 93 years.

In St. Johns, N. B. Mrs. Sarah Adams, formerly of Boston, aged 75.

In New-Bedford Mr. Enoch Staples, 27. Mr. John Earl, 75. Mr. Andrew Hathaway, 27.

The LAITY Disfranchised!

SECOND EDITION.

JUST published, and for sale at this Office, and at the Bookstores of BOWLES & DEARBORN, and HILLIARD, GRAY & CO. a Pamphlet, entitled

The Recent Attempt to defeat the Constitutional Provisions in favour of RELIGIOUS FREEDOM, considered in relation to the *Trust Conveyances* of Hanover Street Church. By a Layman. *Second Edition.*

Price 4 cents for 1 copy; 37 cents for 12; $2,25 for 100. Feb. 16.

KENRICK'S EXPOSITION.

MUNROE & FRANCIS, Boston, propose to publish "*An EXPOSITION of the historical writings of the New Testament, with reflections subjoined to each section,*" by the late Rev. TIMOTHY KENRICK, with a memoir of the Author; *and a Chronological Table of the Histories of the Evangelists; and Chronology of the Acts of the Apostles.*" From the Second London Edition.

The American Edition will be published in 3 vols. 8vo. with a type and paper similar to this prospectus, to be seen at their Bookstore.

The price to Subscribers will be five dollars a set, bound in extra boards. To non-subscribers $7 a set.

Those who are accountable for ten sets will be entitled to the eleventh set gratis.

"Of the diligence and ability of Mr. Kenrick as an interpreter of the scriptures; of his happy art of deducing from them, with simplicity and effect, the most instructive lessons; of the manly freedom with which he thought for himself; of his strong attachment to what he considered as divine truth, and of his earnest desire to promote the devout and benevolent, the pure and heavenly spirit of the uncorrupted religion of Jesus Christ, this work, is is presumed, will be a standing and acceptable memorial; and there is reason to hope, that it will be found of eminent advantage to the pious and reflecting Christian, in his moments of retirement, to heads of families at the seasons of domestic worship, and to students and ministers, in their endeavors to understand the last and most valuable revelation of their Maker's will, and to feel as well as to diffuse, the efficacy, and consolation of religion."

PROSPECTUS FOR THE
LADIES' MAGAZINE;

TO be conducted by Mrs. *Sarah J. Hale*, author of "Northwood," &c. &c. assisted by several literary friends.

The *Ladies' Magazine* will contain sketches of American scenery and manners; critical notices of the literature of the day; articles of original poetry; biographical notices; anecdotes of eminant women; and whatever else is calculated to illustrate and improve the female character.

CONDITIONS.

I.—The Ladies' Magazine will be published on the 15th of every month, commencing with Jan. 1828; each number to contain about 50 pages, handsomely printed on fine paper; the whole making two octavo volumes a year of about 300 pages each.

II.—Price, three dollars a year, to be paid on the delivery of the third number.

III.—Persons obtaining six subscribers, and becoming responsible for the same, shall receive a seventh copy.

☞All communications relating to the work, to be made to the publishers.

PUTNAM & HUNT,
Publishers, 362 Washington Street.

Subscriptions received at the several Bookstores. Jan. 5.

NEW TESTAMENT.

JUST published and for sale by HILLIARD, GRAY & CO. No. 134 Washington street, a new and handsome octavo edition of the New Testament. This edition differs from the common editions, by being printed in continued text without the interruption of verses or chapters, and in adopting the punctuation of Knapp's Greek Testament. It has neither note or comment, neither the omission or alteration of a single word from the received text, and has a sanction for its publication, in the subscription of most of the gentlemen of the Clergy of almost every denomination in the city. February 9, ep4ws.

MRS. BARBAULD'S WORKS.

THE Cambridge editionof the Works of Mrs. Barbauld in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works. Dec. 29.

PORTABLE WRITING DESKS.

A CONSTANT supply, manufactured and for sale, at the unusual low price of $2:50 each, by JOHN MARSH, sign of the large Ledger, No. 96 and 98 State-street. Feb. 16. tf

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street, have published Nos. 7, 8, 9, Evening Hours. March 1.

MR SULLIVAN'S REPLY.

A REPLY to Rev. Mr. Robinson's Review of Remarks upon his Sermon—illustrating the Human and Official Superiority and Supreme Divinity of Christ. By T. R. Sullivan. Author of the Remarks. Just published and for sale by BOWLES & DEARBORN.

B. & D. have for sale—The recent attempt to defeat the Constitutional Provisions in Favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover-street Church. By a Layman. Jan. 26.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their, year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole, Mass.	Palmer Morey.

POETRY.

THE SHADOW.

By John Malcolm, Esq.

[From "The Literary Souvenir; edited by ALARIC A. WATTS," another of the "Annuals," which we cordially recommend to our readers.]

Upon yon dial-stone
Behold the shade of Time,
For ever circling, on and on,
In silence more sublime
Than if the thunders of the spheres
Peal'd forth its march to mortal ears.

It meets us hour by hour,
Doles out our little span,
Reveals a Presence and a Power
Felt and confess'd by man:—
The drop of moments, day by day,
That rocks of ages wear away.

Wov'n by a hand unseen,
Upon that stone survey
A robe of dark-sepulchral green,
The mantle of decay,—
The fold of chill Oblivion's pall,
That falleth with yon shadow's fall.

Day is the time for toil;
Night balms the weary breast;
Stars have their vigils, seas awhile
Will sink to peaceful rest:
But round and round the shadow creeps
Of that which slumbers not—nor sleeps!

Effacing all that's fair,—
Hushing the voice of mirth
Into the the silence of despair
Around the lonesome hearth,—
And training ivy garlands green
O'er the once gay and social scene.

In beauty fading fast,
Its silent trace appears,—
And—where, a phantom of the past,
Dim in the mists of years,—
Gleams Tadmor o'er Oblivion's waves,
Like wrecks above their ocean graves—

Before the ceaseless shade
That round the world doth sail—
Its towers and temples bow the head—
The pyramids look pale:
The festal halls grow hush'd and cold,
The everlasting hills wax old.

Coeval with the sun
Its silent course began—
And still its phantom race shall run,
Till worlds with age grown wan;—
Till Darkness spread her funeral pall,
And one vast shadow circle all.

LADIES' FRIEND.

FEMALE EDUCATION.

We select the following remarks on the important subject of Female Education, from the late able address of the Rev. Mr. Burroughs, of Portsmouth, N. H.

The importance of female education, as connected with the general happiness of the community, will be readily admitted, if we advert to that powerful moral influence which women hold over their children at the periods of infancy and childhood, and which is continued with their female children almost to the age of maturity. The mental and moral impressions, that a child receives during the first years of life, are chiefly derived from the mother; and these are generally conceded to form the very elements of character, and to generate those moral tendencies, which color the whole of existence. Seldom are early impressions effaced. Most of the distinguished men on record received the seeds of their greatness from maternal culture. It was under the care, and, as it were, in the bosom of his mother, says Tactitus, that the tender mind of Agricola was trained to science and every literary accomplishment. Lord Bacon made grateful acknowledgments to his mother for his love of philosophy and great renown. We learn, too, that maternal ability, vigilance and decision chiselled the bold outlines of glory in the life of the political saviour of our country. Who among us can deny his obligations for maternal care in imparting holy influences? Who feels not over his soul the recollections of a mother's early fondness, and finds not his character moulded by her constant and faithful assiduities? Who can be sufficiently grateful, when that fondness, and those assiduities, have been enlightened by wisdom and hallowed by piety? Now if a mother have no education, or, what is as bad, one that was merely superficial and showy; if she lack understanding, and has never attended to the culture of her heart, her children will inherit the deficiencies of her character, and will prove either incumbrances or positive evils to the community. Whereas, a well informed and religious woman will inspire in her children generous sentiments and feelings. From her intellectual and moral exertion, from a restless proneness to imitation, and from the moral contagion of maternal rectitude and dignity, her children will be abundantly blessed with all the best materials for the formation of character. It is by providing high schools of instruction for females, that you are to make them the best and most successful teachers in the land, to render them ministering angels to countless beings, and to multiply the joys of learning and virtue. Here then are we taught that the advancement of female education is one of the most efficacious means of promoting the public good. This will clothe society with new beauty and new blessings. On the exertions of the intelligent and pious of the present age rests the immense responsibilities of the future character of our country. It has become the imperious duty of every people of every government, to make abundant provision for female education.

The moral character of woman extends not merely over children, but affects immediately and directly the tastes, habits and pursuits of all her friends and companions. Her character is felt throughout the intricate machinery of society, and gives complexion to the age. As her condition is elevated or depressed, as she is learned or unlearned, licentious or pure, so rises or falls the character of the institutions, of the morals and of the manners of the community. Strengthen her mind, adorn it with intellectual furniture, give to her voice the music of enlightened and eloquent discourse, clothe her manners with dignity, grace her soul with the enchanting robes of faith and piety; and then man will approach her with profound respect; he will not enter her abode till he can be assimilated to her attribute; he will elevate his mind to her principles, give purity and elegance to his manners and language, that he may be a welcome visitant of her home, and taste there the refined joys of knowledge and piety. Let her mind be weak, her conversation trifling, her love of flattery strong, her sensibility affected, and her manners artificial, then will her society be sought only by the foolish and vain, and she will be admired only for personal beauty; she will lower the tone of discourse and of thought; she will encourage frivolity and folly in man, and weaken the strong holds of wisdom and virtue. It is on the ground of female education, where the moral lover must be placed, to move the world to a more elevated orbit of intellectual and moral glory."

Ladies' Fair at Washington. There is an Orphan Asylum at Washington, under the direction of the ladies of that city, who have educated and provided for 90 orphans in ten years. They lately had a fair for the sale of various articles of their own manufacture, for the benefit of the orphans. There was a great profusion and variety of dresses, caps, bonnets, dolls, pin-cushions, garters, fire-screens, paintings, &c. Among the purchasers were the President, Secretaries, Members of Congress, Foreign Ministers, &c. Some interesting young ladies acted as "salesmen," and there was no resisting the influence of their smiles. Every body purchased, and the sales amounted to more than 3000 dollars. Mrs. Adams, the President's lady, "contributed for the fair near 200 pair of garters, knit by her own hands." These sold well. To increase the funds of the orphans, there was a table where ice creams, &c. were sold. This table was served by the lady of Gen. Brown. A gentleman who was eating ice creams at $1 a glass, remarked to Mrs. Brown, that he hoped they would afford her a reasonable profit!

The second day of the fair was successful, but the sales were not equal to the day previous.

"In the afternoon," says a letter from Washington, published in the N. Y. Com. Advertiser, "the ladies affixed to the articles not sold, numbers from 1 to 1000, and at six o'clock, as the room filled, they commenced making sales of these tickets at 25 cents each. This was a new expedient to make further sales, and was entirely successful. Before 7 o'clock, the tickets being nearly all sold, a young gentleman commenced taking up the articles and calling on the number affixed, when the holder of the ticket presented it and received the prize. As this was a lottery (if such it may be called) in which there were no blanks, the character of the prizes, and the disposition of them created much pleasant interest—as it not unfrequently happened that a grey bearded bachelor, was fully supplied with baby caps, in anticipation of all his future wants; and these freaks of fortune were frequent, and were the source of much amusement.

"I never saw young ladies more lovely—more truly interesting, or more attractive, than those appeared who were engaged in this most praiseworthy exertion—whether it was the result of their surpassing loveliness and grace of manners, or the very simple and natural effect of seeing beauty engaged in the service of charity and religion, I know not."—*Hamp. Gaz.*

MISCELLANY.

The following elegant and amusing paper was written in 1801, for the Boston Palladium, by Fisher Ames. It is well worth a republication annually, not only for its finished composition, but because it contains a sensible reproof to those caterers for the press, who feed their readers with little else than dire catastrophes and horrible events, instead of occupying their columns, with useful and necessary information: it is, moreover, still more applicable now, than it was twenty-seven years ago.—*Essex. Reg.*

TO PRINTERS.

It seems as if newspaper wares were made to suit a market, as much as any other. The starers, and wonderers, and gapers, engross a very large share of the attention of the sons of the type. Extraordinary events multiply upon us surprisingly. Gazettes, it is seriously to be feared, will not long allow room to any thing that is not loathsome or shocking. A newspaper is pronounced to be very lean and destitute of matter, if it contains no accounts of murders, suicides, prodigies, or monstrous births.

Some of these tales excite horror, and others disgust; yet the fashion reigns, like a tyrant, to relish wonders, and almost to relish nothing else. Is this a reasonable taste; or is it monstrous and worthy of ridicule? Is the history of Newgate the only one worth reading? Are oddities only to be hunted? Pray tell us, men of ink, if our free presses are to diffuse *information*, and we, the poor ignorant people, can get it no other way than by newspapers what knowledge we are to glean from the blundering lies, or the tiresome truths about thunder storms, that, strange to tell! kill oxen or burn barns; and cats, that bring two-headed kittens; and sows, that eat their own pigs? The crowing of a hen is supposed to forebode cuckoldom; and the ticking of a little bug in the wall threatens yellow fever. It seems really as if our newspapers were busy to spread superstition. Omens, and dreams, and prodigies, are recorded, as if they were worth minding. One would think our gazettes were intended for Roman readers, who were silly enough to make account of such things. We ridicule the papists for their credulity; yet, if all the trumpery of our papers is believed, we have little right to laugh at any set of people on earth; and if it is not believed, why is it printed?

Surely, extraordinary events have not the best title to our studious attention. To study nature or man, we ought to know things that are in the ordinary course, not the unaccountable things that happen out of it.

This country is said to measure seven hundred millions of acres, and is inhabited by almost six millions of people. Who can doubt, then, that a great many crimes will be committed, and a great many strange things will happen every seven years. There will be thunder showers, that will split tough white oak trees; and hail storms, that will cost some farmers the full amount of *twenty shillings* to mend their glass windows; there will be taverns, and boxing matches, and elections, and gouging, and drinking, and love, and murder, and running in debt, and running away, and suicide. Now, if a man *supposes* eight, or ten, or twenty dozen of these amusing events will happen in a single year, is he not just as wise as another man, who reads fifty columns of amazing particulars, and, of course, knows that they have happened?

This State has almost one hundred thousand dwelling-houses: it would be strange, if all of them should escape fire for twelve months. Yet is it very profitable for a man to become a deep student of all the accidents, by which they are consumed? He should take good care of his chimney corner, and put a fender before the back log before he goes to bed. Having done this, he may let his aunt or grandmother read by day or meditate by night, the terrible newspaper articles of fires; how a maid dropped asleep reading a romance, and the bedclothes took fire; how a boy, searching in a garret for a hoard of nuts, kindled some flax; and how a mouse, warming his tail, caught it on fire, and carried it into his hole in the floor.

Some of the shocking articles in the papers raise simple, and very simple wonder; some terror, and some horror and disgust. Now what instruction is there in these endless wonders? Who is the wiser or happier for reading the accounts of them? On the contrary, do they not shock tender minds, and addle shallow brains? They make a thousand old maids, and eight or ten thousand booby boys, afraid to go to bed alone. Worse than this happens; for some eccentric minds are turned to mischief by such accounts, as they receive of incendiaries burning our cities: the spirit of imitation is contagious; and boys are found unaccountably bent to do as men do. When the man flew from the steeple of the North church fifty years ago, every unlucky boy thought of nothing but flying from a sign-post.

It was once a fashion to stab heretics; and Ravaillac, who stabbed Henry the fourth of France, the assassin of the duke of Guise, and of the duke of Buckingham, with many others, only followed the fashion. Is it not in the power of newspapers to spread fashions; and by dinning burnings and murders in every body's ears, to detain all rash and mischievous tempers on such subjects, long enough to wear out the first impression of horror, and to prepare them to act what they so familiarly contemplate? Yet there seems to be a sort of rivalship among printers who shall have the most wonders and the strangest and most horrible crimes. This taste will multiply prodigies. The superstitious Romans used to forbid reports of new prodigies while they were performing sacrifices on such accounts.

Every horrid story in a newspaper produces a shock; but, after some time, this shock lessens. At length, such stories are so far from giving pain, that they rather raise curiosity, and we desire nothing so much as the particulars of terrible tragedies. The wonder is as easy as to stare; and the most vacant mind is the most in need of such resources as cost no trouble of scrutiny or reflection: it is a sort of food for idle curiosity, that is ready chewed and digested.

On the whole, we may insist, that the increasing fashion of printing wonderful tales of crimes and accidents, is worse than ridiculous, as it corrupts both the public taste and morals. It multiplies fables, prodigious monsters, and crimes, and thus makes shocking things familiar; while it withdraws all popular attention from familiar truths, because it is not shocking.

Now, Messrs. Printers, I pray the whole honorable craft, to banish as many murders, and horrid accidents, and monstrous births and prodigies from their gazettes, as their readers will permit them; and, by degrees, to coax them back to contemplate life and manners; to consider common events with some common sense; and to study nature where she can be known, rather than in those of her ways, where she really is, or is represented to be, inexplicable.

Strange events are facts, and as such should be mentioned, but with brevity, and in a cursory manner. They afford no ground for popular reasonings or instruction; and therefore the horrid details, that make each particular hair stiffen and stand upright on the reader's head, ought not to be given. In short, they must be mentioned; but sensible printers and sensible readers, will think that way of mentioning them the best, that impresses them least on public attention, and that hurries them on the most swiftly to be forgotten.

LYING IN BED.

No piece of indolence hurts the health more than the modern custom of lying in bed too long in the morning. This is the general practice in great towns. The inhabitants of cities seldom rise before eight or nine o'clock; but the morning is undoubtedly the best time for exercise, while the stomach is empty and the body refreshed with sleep. Besides, the morning air braces and strengthens the nerves, and in some measure answers the purpose of a cold bath. Let any one, who has been accustomed to lie in bed till eight or nine o'clock, rise by six or seven, spend a couple of hours in walking, riding, or any active diversion without doors, and he will find his spirits cheerful and serene through the day, his appetite keen, and his body braced and strengthened. Custom soon renders early rising agreeable, and nothing contributes more to the preservation of health. The inactive are continually complaining of pains in the stomach, flatulencies, indigestion, &c. These complaints, which pave the way to many others, are not to be removed by medicines; they can only be removed by a rigorous course of exercise. It consists with observation, that all very old men have been early risers. This is the only circumstance attending longevity to which I never knew an exception.

N. Y. Enquirer.

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 36, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable Books, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, and Blank Books; Paper, Quills, Ink, &c the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Feb. 9

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Windsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

REPLY AND REVIEW

Of "A Letter of a Gentleman in Boston to a Unitarian Clergyman," &c.

WAIT, GREEN & CO. 13, Court-street, and BOWLES & DEARBORN, 72, Washington-street, have just published a "Reply of a Unitarian Clergyman to the Letter of a Gentleman of Boston."

Also, a Review of a "Letter from a Gentleman in Boston, to a Unitarian Clergyman of that City."

Price of each $7 per hundred; $1 per dozen; and 10 cents single. Feb. 10.—3t

TO THE CLERGY OF MASSACHUSETTS.

WHEN the publication of the American Journal of Education was commenced, copies of the first Number (January 1826) were sent to each Clergyman in this State, with a request that it might be returned if the gentleman to whom it was sent did not wish to subscribe for the work. But few of these copies have ever been returned, and many copies of the first volume are now on hand, incomplete. Those gentlemen to whom copies of this Number (or of Nos. 2 and 3) were sent, are therefore respectfully requested to return them, by the first safe and convenient opportunity, by a private hand, to the Bookstore of Wait, Green & Co. Court-st. Boston. Feb. 19 1828.

NO. III. OF GRIESBACH'S *NEW TESTAMENT.*

THIS day published by BOWLES & DEARBORN, 72 Washington-street, the Third Number of the New Testament in the Common Version, conformed to Griesbach's Standard Greek Text; containing the Catholic Epistles and the Revelation. Feb. 16.

TRACT—NO. XV.

THE doctrine of Pronouns applied to Christ's testimony of himself. By Noah Worcester, D. D.—just published for the American Unitarian Association, by *Bowles & Dearborn*, 72 Washington-street. December 8.

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published a Stereotype Edit. of "THE ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of haracters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. TYLER, President of Dartmouth College, says:

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primar Schools."

Rev. Dr. PAYSON, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader,' and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR.—"I have examined with some attention 'The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam. NATHAN PARKER."

Hon. *Levi Woodbury*, LL. D. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader*. The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth*, Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

"DEAR SIR,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only*. I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me, that he considered it worth all the other books in use in the place.——Yours,

"HOSEA HILDRETH.

"Mr S. Putnam."

From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbian Star, Washington City.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort toward the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read*."

From Rev. Mr. TURNER, Portsmouth:

"DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.——Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord Vt. Mr. Renney, Preceptor, Hampton; Mr. Foster Preceptor, Gillmanton; Rev. Mr. Towner, Preceptor Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Keacher of Monitorial school, No. 1. Portland, Me.

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Price, 25 cents.